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STUDIES XXIII. AND XXIV.—THE RENEWAL OF OPPOSITION.  
LUKE 10 : 38—11 : 36.

**Remark.**—It is desirable that in beginning each "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

## 1. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work : (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied, (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

### § 1. Chapter 10 : 38-42.

1. May not the subject be stated as *Jesus in the house of Martha* ?
2. The following are important words and phrases : (1) *a certain village* (10 : 38) (a) cf. John 11 : 1, (b) how could he have reached this place so soon ? (2) *her house*, was she the elder ? (3) *at the Lord's feet* (10 : 39), as a disciple, cf 8 : 35 ; (4) *much serving* (10 : 40), in view of Jesus's presence in her house ; (5) *Lord*, her idea of Jesus ? (6) *one thing is needful* (10 : 42), (a) for Jesus or for Mary ? (b) if for the latter, what ? (7) *for*, i. e. "and so she is not to be reproved, for" etc. ; (8) *good part* (a) what was this ? \* (b) does it imply that Martha was not a disciple ?
3. The student may make the condensation of the thought.
4. Is not the religious teaching here—the supreme importance of a right relation to Jesus Christ ?

### § 2. Chapter 11 : 1-4.

1. Read the passage and note the subject, *A Model Prayer given*.
2. Study the following important words and phrases : (1) *certain place* (11 : 1), (a) note the places in which Jesus used to pray, 6 : 12 ; 9 : 28, (b) probability that this was the Mt. of Olives, cf. 10 : 38 ; (2) *as John taught*, was this one of John's disciples ? (3) *thy name* (11 : 2), (a) i. e. "all that thy name signifies," † (b) what name is meant ? (4) *kingdom come*, was it not already present (cf. 11 : 20) ? (5) *daily bread* (11 : 3), (a) other translations, "bread for the coming day," "needful bread," (b) is it literal or spiritual bread ? (6) *indebted* (11 : 4), in a moral sense.
3. Observe the following statement of the thought : *Once after praying he was asked to teach his disciples to pray since John did. He said, Say, 'Father, be sanctified and reign, supply our needs, forgive us as we do others, let us not be tempted.'*
4. The student may work out the religious teaching of the section.

\* *Absolute rest upon Jesus*, Lindsay ; *Love*, Pul. Com. ; *Supreme devotion to the Kingdom of Heaven*, Bliss ; *The Salvation of the soul*, Godet ; *Undivided devotion to His word*, Riddle ; *Supreme concern for the things of God*, Geikie ; *Attentive hearing of His word*, Weiss.

† In Hebrew and Hellenistic usage, the *name* expresses the outward self-revelation of the *thing*: the image of the thing, as such, or in some defined relation. Where the Western thinker would use the *idea*, the Eastern puts the *name*. The sense then is, "God is to be hallowed as God, the common Father." Neander, p. 209, note.

## § 3. Chapter 11 : 5-13.

1. The subject of these verses is *Teaching concerning Prayer*.
2. (1) *At midnight* (11 : 5), the traveling season; (2) *importunity* (11 : 8), lit. "shamelessness"; (3) *I say*, etc. (11 : 9), the literal statement of vs. 5-8; (4) *stone* (11 : 11), (a) resembling the "loaf" in appearance, so "serpent" and "scorpion," (b) a new thought introduced; (5) *heavenly Father*, etc. (11 : 13), i. e. "the Father in heaven give out of heaven"; (6) *Holy Spirit*, cf. Mt. 7 : 11 and explain.
3. Read and criticise this condensation of the section : *If you ask your friend at midnight to loan you three loaves for a visitor, though he, being in bed, refuse, yet by continued requests you will gain. Keep on praying and you will receive. Fathers, you will not answer your children's requests by deceiving and harming them, and the Heavenly Father will much more answer prayer by giving the Holy Spirit.*
4. The religious teaching of the passage is found in the *encouragement to prayer*, (1) that the answer will come, (2) that it will be the right answer.

## § 4. Chapter 11 : 14-26.

1. The student may state the subject of the section.
2. Study with all helps available the following words : (1) *devil* . . . *dumb* (11 : 14), either (a) insanity which refused to speak, or (b) defect of speech caused by the demon; (2) *some of them* (11 : 15), cf. Mk. 3 : 22; (3) *Beelzebub*, (a) name of contempt, (b) indicating Satan? (4) *tempting* (11 : 16), were they consciously doing this? (5) *sign from heaven*, rather than signs from earth such as he had been doing; (6) *your sons* (11 : 19), i. e. pupils, the exorcists; (7) *finger of God* (11 : 20), (a) cf. Ex. 8 : 19; Ps. 8 : 3, (b) characteristic expression of Lk. cf. 1 : 66, 71, 74; 22 : 21.
3. Consider carefully this condensed statement of the thought : *Jesus heals a dumb demoniac. The people wonder but some say He does it by Beelzebub. He replies Kingdoms and houses fall, if divided, so will Satan. Let your sons who cast out devils decide between us. In this work I do, the Kingdom of God is manifested; yea, the stronger than Satan conquers him. You should be with me to have power, otherwise the demon, cast out, will return to take complete possession.*
4. The following religious teaching is suggested : Where the Kingdom of God is, there evil is overthrown.

## § 5. Chapter 11 : 27, 28.

1. Note the subject—Is it not *The woman's blessing*?
2. The student may study the important words of this section with all available helps.
3. Examine the following condensed statement of the contents : *Thereupon a woman said, Happy is she who is your mother. He replied, Happier they who obey the word of God.*
4. May not the religious teaching of the section be stated thus : the supreme excellence of obedience to God's word?

## § 6. Chapter 11 : 29-36.

1. Read and consider this statement of the subject : *The Sign given.*

2. Important or difficult words and phrases are : (1) *this generation* (11 : 29), of which these questioners were representatives, cf. 7 : 31 sq. ; (2) *sign of Jonah*, what is this sign ? cf. Mt. 12 : 39, 40 ; (3) *single* (11 : 34), giving a single, clear image ; (4) v. 36, what is the meaning and connection ?
3. The following is a condensation of the passage : *This evil generation shall have no sign but that suggested by Jonah's relation to Nineveh. The queen of the south and the men of Nineveh shall witness against you ; the one sought Solomon's wisdom, the others repented at Jonah's preaching. But here is a more than Solomon or Jonah. The light that you have you refuse to see. Beware lest your seeing become blindness. Be fully open to light, then shall you see indeed.*
4. Is not the religious teaching found in the duty of being open-minded, open-hearted, so that the truth of God may have free access, and do its work of enlightening the life ?

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The student should thoroughly familiarize himself with the table of contents.

#### THE RENEWAL OF OPPOSITION.

- § 1. JESUS IN THE HOUSE OF MARTHA.
- § 2. A MODEL PRAYER GIVEN.
- § 3. TEACHING CONCERNING PRAYER.
- § 4. SLANDERS AGAINST JESUS.
- § 5. THE WOMAN'S BLESSING.
- § 6. THE SIGN GIVEN.

- 2) **The Summary.** The student may make a careful summary of the thoughts of this passage.

### 2. Observations upon the Material.

The following "observations" on verses and sections are to be compared with the Scripture passages and studied carefully.

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| <p>171) 10 : 38. This event must have occurred when Jesus was in the vicinity of Jerusalem.*</p> <p>172) 10 : 39. 40. Both women seem to have</p> | <p>been disciples.†</p> <p>173) 10 : 39. Jesus was accustomed to teach in private houses.</p> |
|---|---|

\* There can be little doubt that the persons here spoken of were the sisters of Lazarus, that the place was Bethany, and the time near the feast of Dedication (cf. John 10 : 22 ; 11 : 1). *Riddle*, p. 170.

† There is no evidence that the household of Bethany had previously belonged to the circle of Christ's professed disciples. . . . The whole narrative implies that Jesus had come to Bethany with the view of accepting the hospitality of Martha, which probably had been proffered when some of those 'Seventy,' sojourning in the worthiest house at Bethany, had announced the near arrival of the Master. Still, her bearing affords only indication of being drawn towards Christ—at most of a sincere desire to learn the good news, not of actual discipleship. *Edersheim*, II., p. 146. They had evidently been disciples before this last stay in Judea. *Geikie*, II., 310.

- 174) 11 : 1. John was accustomed to instruct his disciples in the method of prayer.
- 175) 11 : 1. The implication is that John was dead.
- 176) 11 : 2-4. This prayer, much shorter than that in Matthew, implies that the two accounts are independent.
- 177) 11 : 2. The thought of God stands at the head.
- 178) 11 : 3. The central petition is for bodily needs.\*
- 179) 11 : 5-8. A common oriental scene is vividly pictured.
- 180) 11 : 10. Unlimited assurances are given concerning the answer to prayer.†
- 181) 11 : 13. Jesus bases his argument on the fatherhood of God.‡
- 182) 11 : 14. It is difficult to understand how possession by a demon was connected with dumbness.
- 183) 11 : 17. Jesus perceives the secret counsels of the men.
- 184) 11 : 20. It is doubtful whether Jesus could have recognized this work as a sign of the Kingdom of God, if he did not recognize the real presence of demons.§
- 185) 11 : 31, 32. Jesus implies that he himself is greater than Jonah or Solomon.||
- 186) 11 : 29-36. The underlying thought is that the nation was rejecting the one who was the highest embodiment of wisdom and righteousness.¶

### 3. Topics for Study.

Here will be found a discussion and organization of some of the most important related "observations."

**The Model of Prayer.** [Obs. 174-181]: (1) Compare this form of the prayer with that in Mt. 6 : 9-13,\*\* deciding (a) whether delivered twice, (b) if not, which is the more original form, (c) as to the variations. (2) Analyze the prayer determining whether there are two or three parts. (3) Observe the his-

\* Jesus had no sympathy whatever with the false spiritualism which would make this a request for spiritual things. . . . But Jesus only speaks of the simplest and most indispensable means of nourishment and distinctly limits his petition to what is absolutely requisite. *Weiss*, II., p. 350. But see Plumptre, *Com. on Matthew*, p. 81, for the opposite view.

† It is involved in the character of such gnomic utterances that they put a statement categorically without the limitations which were necessary under the circumstances; indeed, it is in this that its force consists. *Weiss*, II., p. 353.

‡ This is the classic passage in which Jesus Himself explains sonship to God by the peculiar relation in which a human father stands to his child. *Weiss*, II., p. 354.

§ If it is not true that He cast out actual demons, and that, too, by the Spirit of God, then the conclusion derived from it, that the Kingdom of God therefore had come to them, is in this passage an assertion without proof. *Van O.*, p. 185.

|| But who then, they must have asked, could this man be, who exalted Himself above the prophets and kings of the Old Covenant? . . . There certainly was [reference] to a calling which far surpassed the highest preferments of the Old Covenant—to his calling as Messiah. *Weiss*, III., p. 15.

¶ Everything points here to the condition of a land which had heard all Divine calls, which was hearing the divinest of these calls then, and was shutting itself up in its pride and self-righteousness. *Maurice*, p. 181.

\*\* From internal grounds it is more probable that the teaching was delivered but once, and we therefore believe that Luke has communicated the same in its original historical connection. *Van O.*, p. 179, in substance.

Luke differing from Mt. 6 : 9 clearly conceives the prayer as a formula given to the disciples, and he has accordingly abridged it in order to make it more easily remembered, and therefore more commonly used. *Meyer* (*Weiss*), p. 422.

There is no difficulty in understanding that he gave this prayer on two different occasions. They who think otherwise must either suppose that Matthew has artificially constructed this discourse out of scattered materials, or that Luke has introduced on an unreal occasion what actually belonged to this discourse; and there is no sufficient ground for either supposition. *Broadus*, *Matthew*, p. 131.

torical basis or any elements of it as explaining the petitions, (a) "Father," \* (b) the need of bread, (c) the presence of opposition, (d) membership in the new company.† (4) Note and study the details, (a) *Father*, ‡ (b) *hallowed*, (c) *for we forgive*, § etc., (d) *bring us not*, etc. (5) Consider its characteristics, || (a) confidence, (b) unselfishness, (c) spirituality, (d) brevity, (e) simplicity. (6) Determine as to the unique element in it, if any.¶ (7) Decide as to the use to be made of it, \*\* (a) merely as a model, or (b) as a form of prayer. (8) Consider the teaching that follows (11: 5-13), (a) the main point of the parable (5-8), (b) its weak point, †† (c) the emphasis to be placed on the details, (d) the personal authority ‡‡ in vs. 9, 10, (e) the argument in vs. 11-13, (f) the gift promised—the Holy Spirit.§§

#### 4. Religious Teaching.

The student is now in a position to formulate and organize the great *central religious teachings* of this passage. Let this be carefully done.

\* [The Jew] worshiped a God who was *not* in the sky the sea, or the earth, who was *not* like animals, or like human forms. What *was* he then? Just or unjust? Light or dark? . . . The Jew hesitated: he could not tell. And therefore, practically, he arrived at a very decisive judgment. The God whom he worshiped *was* the destroyer. . . . See, then, how those words, "Our Father," indorsed and interpreted every hope that man had ever cherished, in the Gentile world as well as the Jewish. *Maurice*, p. 175.

† The kingdom of God was undoubtedly there where they who saw in Jesus the expected Messiah clustered about him: and just as certain was it, that it would yet have to be realized among the people generally. *Weiss*, II., p. 349.

‡ In this case it was not intended to say that God was the Father of all men, although this is often assumed without further inquiry, on the ground of a modern misconception which disregards all the historical presuppositions of His words. (See further a fine passage in) *Weiss*, II., pp. 347, 348.

§ If he (the disciple) did not do so, he had not become like God in His power of forgiving love, and being no true child of God had no right to take upon his lips the prayer of the subjects of that kingdom. For it is in forgiving love that that affection is manifested which is a characteristic of the child of God. *Weiss*, II., p. 351.

|| This statement is taken from Farrar, *Luke*, p. 209. Cf. also *Van O.*, p. 180.

¶ The one entirely new thing in this prayer was that Jesus instructed His disciples to call upon the God of heaven and earth as their Father. *Weiss*, II., p. 347.

For the talmudic parallels, cf. *Geikie*, II., p. 619, Broadus, *Matthew*, p. 132.

\*\* It appears, therefore, that Christ did not intend by the "Lord's Prayer" to prescribe a standing form of prayer to his disciples, but to set vividly before their minds the peculiar nature of Christian prayer. *Neander*, p. 210.

From the introductory expression . . . we venture to infer that this prayer was intended, not only as the model, but as furnishing the words for the future use of the church. *Edersheim*, II., p. 196.

†† We can annoy a man, like the ungenerous neighbor, but we cannot annoy God. The parable does not suggest the true explanation of divine delay, or of the ultimate success of importunity. Bruce, *Training of the Twelve*, p. 65.

‡‡ What is he [the doubting disciple] to do then? Fall back on the strong asseveration . . . Take Christ's word for it that prayer is not vain. *Bruce*, p. 66.

§§ The thing upon which Christ assumes His disciples to have set their hearts is personal sanctification. Bruce, *Training*, etc., p. 60.